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CHAUTAUQUA (U. S. A.) No. IV. *

BY C. P. HARD.

We must continue our ramble in this beautiful forest, which God had long reserved as a wonderful gift to the advancing cause and kingdom of our Lord Jesus Christ, and from which streams of blessing are flowing forth, in the quickening of thought, in the mastering of important problems, in the proving the perfect harmony of science and Christianity. We come into the auditorium, and see a platform, roofed, and here two hundred speakers and singers can sit, while facing them six or seven thousands can be accommodated with benches having backs, and other thousands can stand around. All about this auditorium, is a circle of pleasant cottages, generally having two stories, and avenues radiate from this enclosure.

To the right of the speakers' stand, on a nice street, is the office of the Chautauqua Assembly Herald. It is of the size of the Bombay dailies, having eight pages, with eight columns. It is printed on the grounds during each night, the proceedings up to ten p. m. being reported the next morning, the crowd of newsboys shouting the morning sales as soon as the bell at six a. m. permits the noise of sixteen and a half hours, till 10-30 p. m. when the night bells command entire quiet throughout the encampment, that all may rest after the heavy program of the busy day which has demanded much attention and diligent thought.

Passing up the rising ground along avenues lined with fine residences, we come to the Amphitheatre, which has been made by an oblique excavation of the earth, and the arrangement of seats as in the amphiteatre of Corinth or Coliseum of Rome. Free circles radiate upward and outward and the imagination can people this building with six thousand people in chairs and benches on the board floor and on the retreating heights. The roof is level, frame work exposed. Nothing is painted in this edifice. The choir, five hundred strong, has a level gallery back of the platform, on each side of which there is an entrance under the high gallery. The sides of this vast building are open, so that the ventilation is all that could be desired. Four electric lights made the places like day in the night.

Let us leave the crowd listening to some popular lecture, and pass on where many of the noble native young men of Bombay, delighting in philosophy, would love to go. About forty rods south of the Amphitheatre is this Hall of Philosophy, of Grecian style, like the Parthenon of Athens. It is of wood, a parallelogram, having about a dozen pillars supporting a level roof while the eye is pleased to see alternating with all the pillars and suspended in mid air a flower basket of splendid geraniums. In this building the weighty lectures on metaphysics, and the relation of science and religion, with many profound themes, are discussed in lectures and by questions and answers.

West of the Amphitheatre, about twenty rods, is the chapel for worship on the part of the forty families residing here during the winter, and opposite it is the children's Temple, a model building for a Sunday School, having a high platform with curtain behind the speaker, covering a room where 200 might study, while folding doors enclose spacious apartments all around the audience chamber, so that several large classes can study the word separately, and then by the opening of doors and lifting of curtain can in a moment constitute one company for review of the lesson and addresses and united song.

The Palace Hotel is toward the shore, where many hundreds can have as great luxuries of rooms and table as in a city. Near it is the New England kitchen where one can buy many kinds of simple food cooked. The guest hall, for lectures, called facetiously "Noah's Ark" and by some of them "knowers' Ark," is a little building of wood, having 24 compartments 10 by 6 feet, leading inward from verandahs which run entirely around the building in both of the stories.

On the hill south of the Auditorium is a very long boarding hall where many hundreds can sit down at once. Beside it is the Post office, whence some days 1200 letters and a thousand postal cards are sent forth and nearly as many are received.

Beyond this, is a sectional model of the great pyramid of Egypt. West of it is the tabernacle as in the wilderness, with posts and curtains, altar, laver in the court, and the holy place and holy of holies, with their furniture. Further off is a park being made to represent all Bible lands.

South of the dining hall are grocery and hard ware stores. There is a market which furnishes between two and three tons of meat daily. Beside it is the milk depot, retailing the milk of 368 cows every day, and American cows too!

Many cottages keep boarders. People also hire rooms and board themselves very cheaply. There are fountains at many points. Flags ornament the houses. Carpets, organs, pianos, pictures, all the conveniences and beauty of the American home are here in the woods. Nothing intoxicating is sold. No profane oath is heard. The place is consecrated to the glorious Lord Jesus, and his "peace" is here. Our motto is, "We study the word and works of God."—Walworth, N. Y.

* This should have appeared as No. II.

Explorations in Gippsland, Victoria, have brought to light some marvellous specimens of Eucalyptus, and the State Surveyor of Forests measured a fallen tree on the banks of the Watts River to be 435 feet from the roots to the top of the trunk. The crest of this tree was broken off, but the trunk at the fracture was nine feet in circumference, and the height of the tree when growing was estimated at more than 500 feet.

WEEKLY REVIEW.

—Our contemporary, the *Lucknow Witness*, takes us to task for not understanding Mad. Blavatsky, and making reference to the law of God in its condemnation of all trafficking with familiar spirits. This, says the *Witness*, is quite beside the mark, as Madame expressly repudiates all connection with spiritualism and is not in that boat at all. Is Madame in the same boat with Colonel Olcott? And did not the Colonel in his lecture at Simla the other day boast of having seen upwards of 500 apparitions? Some of these spirits, according to the account, were exceedingly familiar. Our reason for making the remark referred to was simply that these Theosophists appeared to be desirous of creating a belief that they were really in communication with unseen intelligences. For our own part we regard the pretensions of these Theosophists as utterly contemptible, and do so for the reason that the things which they profess to accomplish are ludicrously insignificant. So far as we are concerned, our contemporary might have spared himself the pains to utter this solemn warning:

"It would be the height of unwisdom for Christian men to get frightened about them and set themselves in blind opposition to them as though their religion was in danger, simply because some bitter opponents of Christianity have more or less to do with the phenomena.

—Some remarks of the Rev. Dr. Kellogg, formerly missionary in N. India, now Professor in an American college, on the one-man Pastorate as not suited for infant churches in India, are cited in the last number of the *Indian Evangelical Review*. He recommends that churches or congregations should be organized at once, even where there may be only two or three families, and that of these the best *men*, not *man*, be put in charge of it. This, he maintains, was the apostolic usage. They ordained elders in every church. They did not wait for specially trained men, but ordained the best they had. He considers these elders to have been unpaid, voluntary, joint-pastors. The instructions given in the epistles to Titus and Timothy concerning the qualifications of elders, seem to favour this view. But in i. Tim. v. 17 we read: "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." The word here rendered *honour* is understood to mean *honorarium* or stipend, and the next verse shows that it must have this meaning. Probably the duties of these elders to the church required that they should give up, in part at least, their ordinary secular occupation, and they thus became dependent on the church for a measure of their support. (See also Gal. vi. 6-10. The Apostle was quite sure that the Holy Spirit was willing to help these simple men to fulfil their ministry in a way that would tend to the edification of the churches.

—The longest article in this number of the *Indian Evangelical Review*, is the one on the Foreign Missions of the M. E. Church, by Rev. Jas. Mudge. It is far from tedious, however, and will be read with interest by many. The editor has let his barque drive into dangerous waters, by admitting an article on Prayer-books, by one who has not an exalted opinion of their value. To be sure, it is followed by an article in defence of them, but we fear that even this will hardly obtain forgiveness for him among those who think the Common-Prayer Book the glory of the Church of England. There is hardly any thing that is so much resented by good Church people as depreciation of the Prayer-Book. They have the idea that only those who are accustomed to use it, are competent to form any opinion regarding it. This state of feeling hardly accords with the spirit of the age. We are quite ready to admit that the Book of Common Prayer is, as a whole, a very beautiful and admirable compilation, and one that has been helpful to the devotions of many of God's people. But when the question relates to its exclusive use by a congregation composed partly of converted and partly of unconverted people, we have an opinion that we will not venture to express, seeing that it is not asked for by those who are chiefly concerned.

—The *Indian Ev. Review* for Oct. contains a valuable article by the late Rev. M. A. Sherring on the Prospects of Hindu Caste. The very day on which this article was sent to the Press, Mr. Sherring was called away to the home above. We have marked for our Miscellany a passage in which the writer contrasts the Bengallee's readiness to follow his convictions, with the unreadiness of educated Hindoos in other parts of India. It may perhaps be suggestive to some of our W. India reformers.

—The *Christian Standard* is one of the best religious papers of America. It is edited by the Rev. Mr. Inskip, and although he is now on the "Round the World Evangelistic Tour," he continues to supply the paper with editorial letters, chiefly relating to the work in which he is engaged. Some extracts from these may be interesting. Writing from Leeds he speaks of the Salvation Army as follows:

"A meeting for prayer and testimony drew together a large company. Several of the Salvation Army were present, and to the edification of all, participated in the exercises. However much fastidious people may despise these men or undervalue their work, they are doing much good, and wherever we have had an opportunity of doing so, we have cheerfully bid them God speed. We can well afford to do this to all on whom the divine approbation has so signally rested as upon these honest-minded, well-meaning people. True, much they say and do we can neither admire or commend. But the good they accomplish is such that all who love souls must approve. They are doing a work which the Church has neglected and are therefore entitled to the sympathy and confidence of all good men."

Mr. Inskip notices with warm admiration the out-of-door aggressiveness of the English Wesleyans, as something quite beyond what the American Christians had attained to.

"The work has extended among the unconverted. Many are surprised at this, because all the preaching has been on the line of holiness. But whenever believers draw near to God, some unconverted souls are sure to be awakened and saved. The 'Singing Band,' led by their pastor, drew this class of persons to the place of prayer. Upon further inquiry we learn that this Singing Band has been known to number as many as 500. The place at which they meet is announced by the pastor, and from the point designated they move from place to place, singing as they go such old tunes as 'Turn to the Lord and seek salvation,' &c. The effect is wonderful. Pausing a few moments at each point arranged on the programme, a brief word of exhortation and prayer is delivered, and onward the crowd move growing larger all the time, and more enthusiastic too, as they draw near to the 'Chapel.' We believe something of the kind might be used with good effect in our own country. It will no longer answer to remain in our fine houses half-filled, while such a multitude are going down the broad road to destruction. It may be difficult to introduce this measure so long as it continues to be understood that the principal work of a Gospel minister is to preach. Important as this is, it is not by any means all of his duty. In the Church of the Future, we predict that a great change will be wrought in the manner of pushing forward the interests of the work of God. Of course, just now we can hardly hope we may reach the sublime attitude of our Wesleyan and Primitive Methodist brethren in the matter referred to. God bless the Singing Band and the Salvation Army."

Again: "The Rev. Mr. Wamsley, pastor of St. Peter's, went out with the Singing Band in several instances. Our friends at home must understand that to be the Superintendent of a large and influential circuit is here a position of considerable prominence. The brother mentioned above occupies that post with great credit. Yet he deemed it in no sense a compromise of his dignity to go out with the singing band and invite the people to come to the Chapel. We could learn a great many good things from our English Brethren. They are hard workers and keep at it all the time. Their activity and energy are indeed sometimes marvellous. They frequently walk 20 or 30 miles, and preach three sermons in one day.

Mr. Inskip says:

"The field opening before us is really bewildering. It is difficult for us to decide where to go, the applications are so numerous. From every part of the country we are pressed by calls to come and labour. Invitations are pressed upon us which, if accepted, would occupy our time for a year to come. To do justice to ourselves or to the cause we represent, to carry out our original idea, we would need at least three years."

—We are asked by the Rev. D. O. Fox, P. E., to intimate that the Rev. Messrs. Inskip, Macdonald and Wood are expected to land in Bombay about the 19th inst., and hold services here from Dec. 5th to Dec. 20th. The programme of their subsequent work is, more or less exactly, as follows: Allahabad, Dec. 25, twelve days; Bareilly, Jan. 5, seven days; Lucknow, 12, five days; Calcutta, 22, fifteen days; Madras, Feb. 9, fifteen days; Bangalore, 24, ten days. Previous to the Bombay meetings, they will hold meetings in Poona and Egutpura. Friends in other places, wishing to attend the meetings in Bombay, are advised that board and lodging may be obtained at the Fort Coffee Rooms at Rs. 2-8. a day.

—The large tent or Tabernacle used in the National Camp-meetings, America, is now in Bomday, but we are not sure that it will be used after all by the Evangelists, as the ground rent asked for a pitching-place on the Esplanade is very high. Not that it would be high for a circus, taking in its thousands of Rupees nightly; but in the case of those whose aim is simply to preach the Gospel of Christ without money and without price, it becomes another matter. However, the Lord will guide.

—We take the following from the Christian Herald and Signs of our Times, Sept. 23, published at New York:

The Meetings at Northfield called by Mr. Moody terminated on Friday, September 10th, amid a scene never to be forgotten. Devout thankfulness to God for the outpouring of the Holy Spirit moved every heart, and all felt strengthened for future service. Mr. Moody's farewell words were: "My experience for the past ten days is this. I have got a great lifting up, and am myself very small. A dying child said to her papa, "Lift me up higher, higher, higher;" and as he lifted her, the soul took its flight. So I am saying, 'Higher, higher, higher, Lord.' When you go home, get a few to unite with you to work, and expect great things from God; and we shall hear glorious reports from all parts of the world. *I expect a better year this year than ever before.*"

One of the results of the meeting was the offer to Mr. Moody, by a capitalist who had been attending all the meetings, of $25,000 to found a boys' school at Northfield, similar to that for girls, which was opened on the 15th.

One of the most remarkable of the Meetings at Northfield was a gathering in one of the tents in which men had been sleeping for the night, throwing army blankets about them and stretching themselves upon the ground. Mr. George Needham, in describing it, said: "There were times when the floor of that tent was covered with people, all crying for God's mercy. They would fall upon their faces at one impulse in prayer, such was the power of God's Spirit working within them. There were such confessions! Merchants, ministers, Christians, all had confessions to make. *One merchant could not wait until he got home to amend for an injury* he had done a fellow-being, and sat down and wrote him a long letter. Letters of repentance were written by many others. One deacon wrote to his pastor at home to meet him, as he had a confession to make to him on his arrival home. It really seemed as if the Spirit of God had opened every heart."

—It is matter of congratulation, we think, that Mr. Garfield has been elected President of the United States for the four years beginning March 4th next. It is seldom that the best man is elected President, and men have sometimes been elected who were very far indeed from being the best. But from all that appears the choice has at this time fallen upon a very suitable man. The President of the United States is, in ordinary circumstances, simply the executive of the governing power which resides in the Congress; still a large measure of responsibility rests upon him and it is of much importance that he should be a man whom good men may respect.

—We acknowledge receipt of 'the *Vedarthayatna* or attempt to interpret the Vedas," Vol. iv. No. 2. for April last, of the Rig-Veda Sanhita with the Marathi and English translations and Marathi notes. The hymns are in honour of Agni and Indra.

—We have read with much interest a little book entitled "The Sabbath made for man," by the Rev. G. A. Jacob, D. D., late head Master of Christ's Hospital. The author of this work shows the fallacy of the reasonings by which some have attempted to set aside the plain teaching of Scripture to the effect that the institution of the Sabbath dates from the beginning of the History of our race. The Day of Rest comes in immediately after the completion of the Six Days' work of God in preparing the earth for man, and antedates the fall of man. Dr. Jacob says:

"It is presented to us not as a commandment, but as a gift or privilege. It does not appear in an imperative or preceptive form, but

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as a benediction and consecration of the day. God blessed and sanctified it, and gave it thus to man, invested with a happy and sacred character, to bring with it a blessing to the human race."

Proofs that the weekly Sabbath was a primeval institution are found in the early use of the week as a notation of time, in the Assyrian monuments, (cited some time back in our columns) and in Scripture. It is a fact that as early as the Christian era we find the week of seven days named after the principal heavenly bodies of our system, among people as widely sundered as the Scandinavians, the Latins, the Egyptians, the Hindoos, and it is very certain that it was not from the Jews that they got this.

Under the Mosaic Law the original idea of the Sabbath was expanded for the Jewish people into a series of regulations, which taught them, as the foundation of their allegiance to their divine King, that Jehovah was the real owner of all which nominally belonged to them. Brought near and consecrated to God in their persons and lives, they were shown on every side that their *time*, their *goods*, and even their *lands* were not absolutely their own but were entrusted to them for their use under certain divinely imposed conditions."——"This Mosaic expansion of the Sabbatical Law neither interfered with, nor invalidated, nor superseded the Fourth Commandment, by introducing besides it these peculiar regulations for the exceptional economy of the Jews."

Dr. Jacob maintains that thr Fourth commandment of the decalogue in itself and in all its surroundings bears the strongest marks of a designed breadth of purpose and universality of application altogether in harmony with the primeval appointment of the day.

With regard to the Sabbath of the Pharisees the following remark is valuable:

"A bold human reformer, in his determination to cast off the bondage of such galling and puerile superstitions, might have swept away with them the divine ordinance which they concealed. And one less bold might have spared what ought to have been swept away. It was a great advantage therefore to primitive Christianity,—it is a great advantage to us now,—that Jesus Christ himself, while standing on the confines of the two dispensations met with his divine wisdom the full tide of these Rabbinical traditions; and could make no such mistakes in dealing with them."

Dr. Jacob takes what we believe to be the correct view of Rom. xiv. 5, 6; Gal. iv. 9, 10; and Col. ii. 16, namely that the reference is to the observance of Jewish festivals and Sabbaths; and it is to us a matter of much surprise that Dean Alford, usually so sensible and thoughtful in his exegeses, should have understood them as denying the obligation of the Christian Sabbath. Dr. Jacob points out that the transition from Judaism to Christianity was one that could not, in the nature of things, be made abruptly. Christian Jews would naturally continue to observe many features of Judaism after their entering the Church of Christ, and only by degrees would come to understand that they could be safely and wisely omitted. Much delicacy was needed on the part of those who had the direction of the Church not to insist too strenuously upon their abandonment. Thus the observance of the Sunday as the Lord's Day grew up side by side with the Jewish Sabbath, and a good many years went by before Christians saw that the obligation of the Sabbath was included in that of the Lord's Day. We make one more extract from this excellent little book which we have much pleasure in commending to our readers. It is published by Partridge & Co., and is sold at 1 sh.

"The Lord's Day of the New Testament is not merely an ecclesiastical regulation claiming as such the obedience of Church members, nor an Apostolical tradition inviting our respectful consideration; but it is distinctly and fully the Sabbath of the primeval world, the sacred Day of Rest in exact accordance with the Fourth Commandment. And this, our Christian form of the original ordinance, while by its name and changed day of the week it reminds us of the finished work of the Saviour, has not at all interfered with the older significance of the Sabbath institution, as one of the first and most beneficent of the gifts of God, or with the authority of the Sabbath law, which afterwards impressed its divine authority upon men."

—We have been content that the discussion regarding Undenominational Churches should close for the present, either party having had abundant opportunity to express his mind. For the sake of emphasis, we reproduced without a word of comment, a single paragraph from the letter of Dr. Partridge contained in our issue of Sept. 25th.

"I do not say that there are not to be *separate flocks*. I think that the fact that God has given to the Church Pastors, indicates quite plainly that such is his will—neither do I say that all flocks are to be managed in the same way. There are Christians who like sermons an hour long and "exercises" which last nearly all day—there are others who want bright—short—lively services—Well! Let those who are of the same mind get together—let them do what they like so long as they keep to the Word of God. There are some who like class meetings and testimony; there are others who don't. There are some who like forms of prayer and written sermons, and there are others who get no good from such! Well, let those who are like minded get together. Let there be as much liberty as possible; but let not each congregation forget that *it is only a little bit of the great family of God*, that its members are members of Christ, and parts of a great whole, and that each individual ought to have a personal interest in every other."

—We have received from Mr. Lockley, formerly of the Bombay Police, a letter enclosing one from Mr. Forjett formerly Commissioner of Police here, relating to a most unfortunate misrepresentation made by Col. Malleson in his "History of the Mutiny." Before receiving these letters, we had extracted Mr. Forjett's letter from a contemporary; it will be found in our Epitome.

—A TELEGRAM announces that H. E. the Viceroy has killed two tigers in the Punjaub. There is a considerable percentage of fatal casualties among tiger-hunters in India, and we question the expediency of this hazardous diversion in one who occupies so responsible a position as the Viceroy does. One of his Lordship's sepoys was badly mauled.

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SATURDAY, NOVEMBER 6, 1880.

THE ALMIGHTY SPIRIT.

On that last momentous evening spent by our Lord in sweet communion with his disciples before yielding himself into the hands of his enemies, he said to them, "Not as the world giveth give I unto you." Men of the world have sometimes left to the friends from whom they were parting, immense wealth or mighty empires. The Lord Jesus had nothing of this kind to leave; silver or gold or costly apparel or lands had he none. Nevertheless no man ever left to his friends any property that could for a moment be placed in comparison with that which Christ bequeathed to his disciples when he left them the promise of the Holy Spirit. The gift of the Holy Spirit meant peace that passeth understanding, unaffected by all that men could do to them in their malignity; fulness of joy, even Christ's own joy; love divine, all love excelling. He said: "It is expedient for you that I go away; for if I go not away the Comforter will not come to you; but if I depart I will send him unto you." We are in the habit of thinking of the incarnation of God in the person of Christ as the greatest of all the wonders ever witnessed on this earth; and indeed it seems impossible to exaggerate the importance of this wonderful event. Yet apart from the Spirit of Christ no man can know Christ savingly. The simple incarnation without the advent of the Spirit, would have left mankind where they were, as regards the possibility of being united to God. It is when the Spirit of God comes that the kingdom of Christ comes. The disciples did not even begin to understand the true nature of the Kingdom of Christ until the descent of the Spirit.

The special remark which we wish to make in this connection is that our experience of the power of the Holy Spirit is according to our conception of the Holy Spirit. It is to be feared that the great majority of Christians come very far short in their conception of the dignity of the Spirit. The divinity of the Spirit is grievously dwarfed in their conception. Of course, speculatively, or intellectually, they have no thought of denying that the Spirit is God, but they do not believe that it is their privilege to have experience of omnipotence in the region of their corrupt natures, delivering them from the dominion of these natures and enabling them to bring forth the fruit of the Spirit with suitable perfection. Some how or other, they seem to think that the power of the Spirit is modified and seriously diminished by the evil that has so long had the mastery within them. But if we were to hear for the first time the Saviour's promise, would we not be led to entertain a very high conception of the being that was thus to come to us? What would we understand by it but that the divine Spirit would come to be the animating spirit of our nature in all that pertained to the will of God, and that those things in which we had so lamentably failed because of the dominion of sin within us, would now be gloriously achieved through the all-sufficient power of the Spirit?

What was the great miracle that took place in the minds of the disciples on the day of Pentecost? The ability to declare the wonders of redemption in languages that they had never known, showed them that the Spirit of God had come to be the Lord of their being. A divine power had suddenly taken the place of that miserably inadequate moral power that they had hitherto been relying upon. The intellectual miracle was just a type of the spiritual miracle that they might continously expect in fighting the good fight of faith. So Christians are said to be a habitation of God through the Spirit, and to be partakers of the divine Nature. In Eph. iii, the Apostle offers up for the Ephe-

sian Christians a prayer that seems to take in all the possibilities that our utmost imagination could unfold to us in the way of spiritual redemption, yet he adds that God is able to do exceedingly above all that can be thus asked or thought of, according to *the power that now worketh in us*, i.e. the power of the Holy Spirit. The reason why so many Christians suppose that it is vain to expect deliverance from sin is that they think the power of the Holy Spirit neutralized by the power of indwelling sin. What really limits the power of the Spirit in them is the want of faith in the ability and good-will of the Spirit to redeem us from all iniquity. The Spirit of God, in their conceptions, is very much like Samson in chains, mighty only at the moment of death. Surely the language in which Christ adverted to the mission of the Spirit is calculated to raise to the highest our conception of the work to be wrought by him in us. There is no condemnation to them who walk, not after the flesh, but after the Sptrit. By the flesh here is meant walking in our own ability, as in the latter part of the 7th ch. (Romans.) What the law could not do because of the weakness of the flesh, the insufficiency of our own nature, God accomplishes by the gift of the Spirit, when we understand the power of the Spirit and his willingness to work in us to will and to do. Perhaps of all conceivable blessings nothing is so much to be desired and nothing would result in a grander transformation of the Church and of the world, than for Christians generally to wake up to the grandeur of the gift bestowed upon them in the offer of the Holy Spirit, and take in the sublime thought that the Spirit of God becomes to us the animating and controlling Mover of all our spiritual life. Is any thing too hard for God the Spirit? Not when we honour him by an adequate faith.

THOUGHTS ON REVELATION. XII.

"And I saw one of his heads as it were wounded to death." 3. The seven heads are understood to designate the seven different forms of government under which Rome was, viz. i. Kings; ii. Consuls; iii. Dictators, iv. Decemvirs; v. Military Tribunes, vi. Emperors and vii. some form of sovereignty that should succeed that. In Rev. xvii. 9,10, there is a two-fold interpretation of the seven heads. They are said first to designate the seven mountains on which the woman sitteth; and ii, "There are seven kings; five have fallen, and one is and the other is not yet come; and when he cometh he shall continue a short space. And the beast that was and is not, even he is the eight and is of the seven and goeth into perdition." Confining ourselves to this second explanation of the seven heads, we remark that the sacred writer was living in the days of the sixth king or rather, form of Government, that is, the imperial. The seventh was to be for a short time, and make way for another that might in one sense be called the eighth, but in another be designated as the seventh, having a kind of incipient life during the period covered by the short-timed seventh. These designations of the first five or six sovereignties are found in Livy and Tacitus. The sixth actually existed in the days of John and was to continue for a season undefined. When Constantine made a profession of Christianity there was no change in the sovereignty; this change in the religion of the Government is set forth in a different way, viz. by the transference of power from the dragon to the beast. John saw one of the seven heads wounded to death To all appearance and in all human probability it ceased to be as a form of sovereignty. Let us understand this of the destruction of the Roman Imperial Government A. D. 476, by Odoacer, King of the Heruli. For a time Italy, as well as the other countries of Western Europe, was subjected to the sway of the Barbarians of different tribes. But very soon a disposition to embrace the modified Christianity of those days revealed itself. The Bishops of Rome availed themselves of the opportunity thus afforded to enter into alliance with these new Governments that were assuming stability, and it was not long before Rome was again mistress of the Western world but in a sense never dreamed of by the former rulers. The Pope having been recognized head of the Church universal by the Emperor Phocas, had a basis on which to ground such claims as had never been asserted by any. The different rulers of Europe saw that the recognition of the supremacy of the Pope in spiritual matters would give them a hold upon their subjects that would be of use in temporal matters.

"And his deadly wound was healed and all the world wondered after the beast." The period of time indicated by the deadly wound given to the sixth head of the beast, corresponds to the head that should continue a short time mentioned in xvii. 10; succeeded by the beast that was in one sense the eighth and in another the seventh. That which in Ch. xiii is spoken of as a kind of interregnum, is spoken of in Ch. xvii as another head, continuing a short time. All the world, we are told, wondered after the beast. It was a new and strange kind of rule. Men were amazed beyond measure at seeing the greatest rulers and conquerors humbling themselves before the Pope and consenting to be dictated to by him in all matters which seemed to him to have any bearing upon the concerns of that Kingdom of Christ of which he claimed to be the heaven-appointed earthly head. In fact this Government is the wonder of all history. For the Pope was not only head of the Church universal but he had also states in Italy subject to his temporal rule, administered by his servants and defended by his armies, states in which he exercised the identical sovereignty that had been exercised by the Ceasars.

"And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?" When Justinian issued his order requiring all the inhabitants of the Empire to be subject to the Bishop of Rome, in all religious matters, they who conformed to this order, in the language of Scripture, worshipped the dragon, the imperial power of Rome and they worshipped the beast, the spiritual power whose centre of authority was at Rome. That homage which is due to God alone, was rendered to these human sources of authority. It is idolatry and rebellion to allow the will of God as set forth in his word, to be set aside for us in favour of any one claiming this homage for his own word.

There are many in these days who believe that many good men have been connected with the Papal system, and who do not sympathize with any attempt to make it appear that Scripture affixes a stigma to this system. It appears to them that Christian charity requires them to think as favourably as possible of a system that has exercised such a tremendous sway as Romanism has. And they turn away from any exegesis of the word of God which seems to pronounce a judgment upon that system, as necessarily dictated by narrow-mindedness and want of charity. Now there cannot be any real conflict between divine truth and divine charity; and if we have a charity that indisposes us to examine the teachings of prophecy, we may be sure this is a pseudo-charity and not the genuine charity which the Gospel inculcates. If the reformers had entertained this idea of the functions of Christian charity, it is very certain that there would have been no reformation, and Romanism and Infidelity would now divide Europe between them. It is not at all denied in Scripture that there is something wonderfully plausible and truth-like in the system that was to bear rule in Christendom so many centuries and even down to the time when Christ shall appear in his glory. All deceivableness is one of its alleged characteristics. Even the elect are in danger of being deceived by it. There is a great deal of truth in it; a great deal of the word of God; a great deal of Christ; but the one thing that makes it anti-Christian is that the priest comes in between Christ and the sinner, between Christ and the believer, and the salvation of men is placed virtually *in the hands of the priest.* We *are far from asserting that all who are* nominally subject to this system come short of eternal life. The Government of Isarel, in the days of Ahab and Jezebel, was anti-Christian or Anti-Jehovic, yet there were 7000 who had not bowed the knee to Baal. True charity demands that we should make ourselves acquainted with the teachings of God's word, and be ready to give up any thing, no matter how much glorified among men or how dear to ourselves, that has not the sanction of God's word. This erroneous idea of charity has in our days opened a wide and effectual door for Rome in the Church of England, and it is now becoming a matter of reproach to bear the name of Protestant. But "let God be true, though every man a liar."

INTERNATIONAL BIBLE STUDY.

November 14th, 1880. *Genesis* XIV. 12-24.

"And they took Lot, Abram's brother's son who dwelt in Sodom, and his goods, and departed." 12. The name of Chedorlaomer, king of Elam, has been found in some of the ancient Assyrian records, furnishing another of the innumerable points of contact between sacred and profane history. *Archæologists* like Bunsen have been ready to acknowledge that there is nothing in all history of so much use in supplying information concerning primeval events, as the records contained in Genesis. Lot dwelt in Sodom and participated in the ruin that came upon the cities of the plain through this inroad. There is a very marked contrast in this narrative between the forlornness of Lot, completely at the mercy of his enemies, and the mighty aid of the Most High granted to Abram. "Abram armed his trained servants, born in hie own house, 318, and pursued them unto

Dan." 14. Abram appears here in a new character, that of a military leader. Let us, note however, that it is in defence of his country and kindred, and for the purpose of recovering those who had been unrighteously carried away, that he comes forward in this character. His aim was to save, to rescue. A friend in need, is a friend indeed. A force that had triumphed over the rich cities of the plain, could have been no contemptible force; and if Abram had nothing to rely upon but the prowess of his 318 servants, nothing would have been more quixotic than the idea that he would be able to recover those who had been carried away captive. But the reliance of Abram was on the Lord his God. He trusted in God that his handful of followers would suffice for the defeat of the kings of the East. And He who gave to Gideon and his 300 victory over the Midianites, enabled Abram to overtake and defeat the Elamites. "And he brought back all the goods, and also brought again his brother (nephew) Lot, and his goods and the women also, and the people." No victory could be more complete than this. Lot had chosen where he would live, and doubtless thought himself very fortunate that he had the liberty of choice; Abram had been content that Lot should choose and had thankfully accepted what had remained, seeing the hand of the Lord in the whole thing. But when a man gives up his own will to the Lord, it is his privilege to know that the Lord himself becomes his portion. And it was now in some degree made evident what a noble portion is his who trusts in the Lord. He that saveth his life, as Lot did, shall lose it, and he that loseth his life shall find it, and perhaps be even the means of saving others.

"And the king of Sodom went out to meet him at the valley of Shaveh the king's dale." This valley is on the East of Jerusalem. "And Melchizadek, King of Salem brought forth bread and wine; and he was the priest of the Most High God." It often happens that they who are much honoured of God are little honoured of men; but in this case one who was greatly honoured of God received distinguished honour from man. Kings came forth to welcome him on his return from a victory in which all felt that they had an interest; for it might be hoped that the Eastern marauders had received a check that would last them for some time. Salem was probably the locality where Jerusalem was afterwards. Melchizadek means king of righteousness. Salem means peace. In the 110th Psalm, written more than 1000 years after this event, God is represented as saying with an oath to the Messiah, 'Thou art a priest for ever, after the order of Melchizadek." More than 1000 years after that Psalm was written, the inspired author of the Hebrews points out that this Melchizadek, to whom Abram paid tithes, was a type of Christ. In him peace and righteousness are met together; he is at once a priest and a king; he comes forth with bread and wine as from the Lord; nothing is said about his descent or about his offspring; nothing is said about his dying; he appears once, receives, as the representative of God, tithes from Abram, and then disappears from the page of history. We do not know that this was either the first or the last interview that Abram had with Melchizadek; probably not. It is pleasing to think that there was one there in the neighbourhood with whom Abram could have such sweet communion in the things of God, and one from whom perhaps Abram might himself learn much concerning God and the ways of God. It is pleasing to think that God had probably here and there in the world at that time, those who knew him and were privileged to walk with him. But the time was drawing near when abounding iniquity and the prevalence of idolatry would greatly diminish the number of such witnesses, and when it would become desirable that God should separate a people unto himself. Melchizadek blessed Abram in the name of the Most High God, and blessed the Most High God for what he had wrought by the hand of Abram. The king of Sodom suggested that there should be a division of the spoil between Abram and himself, after subtraction of the tithes; that Abram should have the goods and the king of Sodom the persons. Abram declares that he has solemnly sworn to God to take nothing himself of all that had been recaptured. It was probably before the battle, when he was asking God to give him victory, that he made this vow. It is evident that Abram had a great desire to honour God in the eyes of all with whom he had at this time to do, by showing that God was his all-sufficient portion. The Christian honours God by showing that he is exempt from that covetousness which is so nearly universal in this world. "Save only the portion of the young men who went with me, Aner, Eshcol and Mamre." True piety is always marked by consideration for others. These young men had acted a neighbourly part in accompanying Abram, and he was glad of the opportunity of securing to them their portion of the spoil.

REMINISCENCES. XC.

Diary, Sept. 15, 1845. I was at times during my late expedition, unusually impressed with the universal depravity of the species. Meeting with ever variety of character among the impenitent, every shade of disposition, and yet such a perfect uniformity in one respect, all verifying the definition of the carnal heart, that it is enmity against God. Sometimes meeting men of immoral and profligate lives, then others of moral and reputable standing, others possessing a great admiration of virtue, others having a high opinion of the Bible, and well acquainted with its contents, others sympathizing with our mission and deploring the gross darkness around them, yet all testifying, when personally and closely addressed on the subject of personal religion, enmity against God. Instructed on every topic almost that you may introduce, even on the topic of religion for others; but troubled when the subject of their own relation to God is introduced. Occasionally this enmity would come bluntly out without any manner of dissimulation, and men would fly into a passion at the mere mention of God's demands. One deliberately expressed his preference for the character of Satan over that of God. Others showed the state of their hearts by a most violent and sweeping animosity against all professors of religion.

"Bring no more vain oblations." I hear the voice of God addressing me thus. Lord, how many vain oblations have I brought thee! In the place of public prayer, how continually am I mocking thee by the mere semblance and attitude of worship. Why am I no more affected by the thought of this sin? I have led the devotions of a thousand and my mind been all the time addressing the mind of man. Oh what profanation of the sanctuary, of the Sabbath, of the name of God. The word is imperative, bring no more vain oblations. Such incense is an abomination to the Lord. This sin points to some deeper sin. It is merely the manifestation of some great deficiency, some shameful failing in the mind. "The whole head is sick, the whole heart faint." The evil is radical and is thus expressed: 'Israel doth not know, my people do not consider.' And what this inconsideration is in the sight of God, appears from these words: 'A people laden with iniquity; they have gone away backward, they have rebelled against me.' Heard a sermon lately on Matt. 27-3, in which it was shown that the great sin of Judas was in the want of consideration. To avoid the offering of vain oblations, there is but one thing. Resolutions, direct efforts, change of circumstances, these will not do; nothing but spiritual-mindedness will. And nothing will produce this but continual meditation on divine things, and prayer with the grace of God.

16th. Right views of the justice of God are essential to a proper understanding and appreciation of his mercy, The reason men are so little affected by the gracious descriptions of God's character is that they are not in the habit of viewing him in any other light. To have an adequate sense of his love, we must know more of the wrath of God. Perhaps there are none who have feebler and colder views of the love of God, than universalists and deists and all who flatter themselves that he is nothing but mercy. 'God is a consuming fire.' This is the most fearful of all figures. The inspired author of the Hebrews believed that the Hebrews would be greatly quickened to run the race set before them, if they understood better the holiness of God. The Lord thy God is a consuming fire. My God. This God who is a consuming fire is not one with whom I have nought to do, but my own very God. 'See now that I, even I, am He; I kill and I make alive I wound and I heal.' Thus we ever find the different attributes of God brought into juxtaposition. How are the impenitent to be made aware of the wrath of God unless Christians tell them, and how shall they tell them, unless they think more about it? I must cultivate a habit of regarding Jehovah in his character of an offended law-giver. I have never read Scripture aright, for the reason that I have been wont to give no manner of heed to the abounding passages where God is represented as a God of vengeance. They had, I thought, no reference to me. And I believe that, in general, Christians are apt to slur over these, as though they were rather ashamed of them than otherwise, or at least as though the Scriptures could be quite as precious to them individually apart from these passages.

16th. Am I near to Christ? is not this the first thing? Is not the most direct and brief the best way to him? If I have need to study any doctrines, is it not better to study them with him than without him? The subject mentioned above is important, more so than is there represented; but first in importance is Jesus. I am far from him, lamentably far. How utterly careful should we be never to let a precious thought of him escape from the mind. How leaky the mind for every thing good.

17th. It is folly in me to imagine I have much faith, as long as my mind is so little affected by the great truths of the Bible. If God's love affects me so little, it is because of unbelief. If I am not moved by his severity, it is from want of faith. If I am not much distressed by my sins, it is that I don't give credit to God's estimate of them. If I have no compassion for perishing souls, it it because I do not believe they are exposed to the wrath of God. I have a sort of belief in all these things, but as this belief does not work in me like truth, it cannot be the sort which the Gospel repuires. (See Barnes on Romans, 1.16.) The Bible constantly appeals to fruit as the evidence of faith. 'This is the victory which overcometh the world even our faith.' 'Lord, increase my faith!' Help thou my unbelief. If we have faith, it is comparatively of little importance what truth of revelation we set our-

selves to study; whether we study our sins, God's law, his justice, his love, the character of Christ, the cross, the worth of souls, their awful exposure, the saints' rest. If we have faith, our meditations and prayers will be profitable. And the study of all of these is altogethes unprofitable, if we have no faith. Unbelief virtually changes the Holy Spirit into a mere fabulist.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

Young Men's Christian Association.

To the Editor of the Bombay Guardian.

Dear Sir,—As the result of the "Appeal" for funds lately published as a *Supplement* to the *Bombay Guardian*, I have received a request from distant Wynaad for a collecting card. Good for the land of gold mines and coffee plantations! Not all speculation there! Is there no one else willing to go to the trouble to collect money for the Building Funds of the Association? Those who are willing to help us in this way may have collecting cards and copies of our last Report on application.

To show what can be done by a little effort, I need only point to the names of collectors published in the "Appeal." A lady in Poona sends Rs. 114; a Telegraph official in Southern Afghanistan sends Rs. 40; a little boy in Bombay, and subsequently up country, bravely sets to work and secures Rs. 121. A Railway official at Dexal sends Rs. 15; and so on.

Will somebody else kindly engage to collect Rs. 100 for us in some cantonment or Civil Station? Don't you know some rich friend who ought to give and who will give if only asked? Please ask him then. Will not some boy or girl out of a loving heart determine to collect Rs. 10?

We plead with you for our brave sailors whom so few care for; we appeal to you on behalf of our soldiers who, brave against the foeman's steel, yet need our practical help and sympathy in fighting temptation in this city; and we ask you to help us, for the sake of our young men—some of them your brothers perhaps—working in this large city. We want to keep them right and true to father's teachings and mother's prayers.

There are doubtless many in this land who have attained to a competency if not to affluence, who landed on these shores strangers almost, in need of friendly counsel and the grip of a friendly hand, and who for the want of these found it uphill work to get on. Friends, we appeal to you to remember the past and hope you will make it easier for the stranger who come to this land. Our Association wants to help all such; pray make common cause with us.

J. N. Hawkins,
Joint Hon. Sec.,
Y. M. C. A.

NOTICES.

The Rev. R. Scott will (D.V.) deliver a Lecture to English speaking natives in the Hall of the Free General Assembly's Institution, Khetwadi, on Sunday the 7th inst., at 8-30 p. m. Subject:—The Divine Kingdom. All are cordially invited.

Appointments for to-morrow: Grant Road M. E. Church: 8-30 a. m. S. Smith; 6 p. m. I. F. Row, (will preach on 'the test of Occult phenomena.')——Dean Lane, Fort: 11 a. m. I. F. Row; 6 p. m. G. Bowen.——Mazagon, 11 a. m. & 6 p. m. O. Shreves. Also, services at each place on Mondays and Thursdays at 7-30 p. m. and at G. I. P. R. Reading Room, Parell, Wednesday 8 p. m.

The Inskip party are expected to arrive about the 15th inst. and it is proposed to welcome them at a Public Meeting to be held in Grant Road Church, (D. V.) on Thursday, 18th inst. 7-30 p. m. All are invited.

Undenominational meetings, conducted by Dr. Partridge, at the Upper Room, Dock Yard, Mazagon, Sunday, 8 a. m.; Tuesday, 8 p. m.; Friday, 8 p. m. Also at the Volunteer Hall G. I. P. R. Parell, every Sunday, 6 p. m.

Received for Grant Road Church: from Mr. J. W. R. Rs. 5; J. C. 15.

Epitome of News.

Saturday, October 30.

—Rao Saheb Vishwanath Narayen Mundlik, C.S.I., has been appointed to the seat in the Legislative Council rendered vacant by the death of the Hon. Morarjee Goculdas.

—Mr. Patrick Ryan, Assistant Secretary to Government, has been appointed Third Presidency Magistrate in place of Mr. Nana Morojee.

—The Sardinian police have at length arrested the so-called brigand Tolu, who, thirty-two years ago, killed a priest who had seduced his wife. He fled in order to avoid a trial and was sheltered by the peasantry of the district, over whom he exercised a kind of protectorate.

Monday, November 1.

—The Lahore paper hears that Major-General Phayre raised some objections to receive supreme military command in Southern Afghanistan, unless political power at Kandahar was also granted to him.

—The *Indian Daily News*, whose military criticisms are thought to be far more valuable than the absurdities which appear in the *Pioneer* notes "that the tide, which was running so high and so strongly against the Bombay troops, has turned. It is now admitted that the Bombay infantry fought well at Maimand, and that they only gave way after a struggle, which reflects anything but discredit upon them as fighting men. The fact is, the unwise glorification of Bengal soldiers has been overdone, and opinion is slowly swinging round to the point that it would not be safe or justifiable to trust too much to one native army. The latest Indian delusion is that the men of Northern India are braver than the men of Southern India, and make better soldiers; but if the Government would publish the sick returns of the Bengal, Bombay, and Madras troops, it would then be seen which soldiers make the best campaigners. As for steadiness under fire, there can be no doubt that the Madras troops, as well as the Bombay men, have shown well whenever a chance has come in their way."

—Major Henderson, Simla, to the *Bombay Gazette*: Your issue of the 13th instant contains a letter signed by Colonel Olcott, President of the Theosophical Society, who makes a most unjustifiable use of my name in a gratuitous advertisemenf of his society. It would appear from his letter, as if I had in my official capacity promised aid and countenance to the society. Nothing could have been further from my intention, and Colonel Olcott has entirely misconstrued some expressions of courtesy used in private conversation. To the *Times of India*: There are many inaccuracies in Colonel Olcott's letter which convey a wrong impression, but I will not enter into unnecessary details. One important fact he has curiously enough omitted to mention to his correspondent, and it is this, that on the day in question I declared the saucer to be an incomplete and unsatisfactory manifestation as not fulfilling proper test conditions. My reasonable doubt was construed as a personal insult, and I soon discovered that a sceptical frame of mind in the enquirer is not favourable to the manifestation of the marvels of Theosophy.

—General Roberts left for England on Saturday last.

—*Times of India*; Simla, 31: General Primrose's despatch reporting on the conduct of the 66th Regiment is published, but it contains little that is not already known. The information given by the Colonel of Ayub's artillery, regarding the heroic behaviour of the 66th, was confirmed by an examination of the ground and by the position in which the bodies were found, as well as by the evidence of survivors: all speak of the noble behaviour of officers and Colonel Galbraith was last seen kneeling on one knee with the colour in his hand, officers and men rallying round. Second Lieutenants Oliver and Honywood were seen holding the colours, the pole of one of which was shattered to pieces as rallying points. Lieutenant Honywood was shot down while holding the colour high above his head exclaiming, "Men, what shall we do to save this?" Sergeant-Major Cuppage was shot dead while carrying the colours, and others also lost their lives similarly.

—The *Englishman* states that Bills for the management of native religions endowments are shortly to be introduced in the Legislative Councils of Bengal, Madras and Bombay, owing to the fraud and peculation which have lately been discovered in the management of some of them. As the Raja of Poori is in prison, a special Act will be passed in the Viceregal Council for the management of the Jagarnath Temple at Poori.

Tuesday, November 2.

—*Times of India* telegram; London 1,; The Persian troops have relieved Urumiyeh, and the Kurds were routed with great loss. The district has been completely cleared of the enemy, who have evacuated Bulak and are now begging for mercy.

—Rev. H. M. Dyke writes to the *Christian* from Basutoland, Sept. 1; Pray for us. This is a most critical moment as regards political matters with us. Our work may be stopped on account of the troubles. Twelve years since, the Basutos placed themselves voluntarily under the Qeen; for some years all went well; then the Home Government gave the country to the tender mercies of the Colonial Government, which has passed some most offensive enactments. One is, that all natives, conquered or not, are to disarm. This the Basutos consider as a proof of want of confidence; they have sent to England, sent to Cape Parliament, but to no avail—it is the policy (of a late farmer, now Prime Minister) that black people must disarm; whites alone have the right to bear arms. A portion of the Basutos refuse, and the disaffection will spread; and if the Prime Minister will not concede something, but employ force, we may have a long war. Two or three thousand troops will be needed, and the most quiet and industrious tribe in South Africa be ruined. At present many desire to obey Government, although with regret, but the resisting party take the popular (patriotic) view. May the Lord avert this evil.

Wednesday, November 3.

—*Times of India*: The Dewalli, or the Festival of Lamps, which marks the turn of the Hindu year of the Vikramaditya era, is now being celebrated with far greater *èclat* and prodigality than we have witnessed for the last few years. It is indeed six or seven years at least since so much cocoanut-oil has been consumed in Bombay to the glorification of Lakshmi, the blooming goddess of wealth and prosperity, or since the native mercantile community have so devoutly worshipped their day-books and ledgers.

—Some former members of the Bombay Police feel justly aggrieved by a statement made by Col. Malleson in his History of the Mutiny, corrected in the following letter from

ASIATIC SOCIETY

Mr. Forjett: In Vol. III, page 45, of his History of the Indian Mutiny, Colonel Malleson states, "Nor did he (Mr. Forjett) neglect the European police. His experience with them was remarkable. He tried them *all*, and not a single man amongst them refused the bribe he offered." In this statement there is a mistake. The European element numbered about thirty, and instead of all, I "tried" about one-third of them, "and not a single man amongst them refused the bribe I offered." These, on assuming charge, I dismissed from the police.—

—The Russian Government have given Messrs. Elder, the builders of the Livadia, a bonus of upwards of 40,000*l.*, owing to the high rate of speed attained by the yacht during her official trials.

Thursday, November 4.

—The Str. *Mongolia*, with English Mails, left Aden for Bombay, Wednesday, 5 a. m.

—The Lahore paper says it is beyond question that a serious insurrection has occurred at Cabul against Abdul Rahman's authority, of which only the vaguest particulars are yet known.

—*Times of India*: We are informed that between July 18 and October 20 upwards of ten thousand pilgrims proceeded to Mecca from Bombay, and that about two thousand more are still waiting in Bombay for steamers, Altogether sixteen steamers have been freighted with pilgrims, and it appears that for the present the supply of vessels has been exhausted. The unusually large number making the pilgrimage this year is attributed to the holding of the Hajj-i-Akbar (great hajj). Formerly it only took place once every twelve years; now it happens more frequently. We believe the last great Hajj was held three years ago. Why the change has been made we are not in a position to say.

—*Bombay Gazette*: We hear that on Saturday last, the 30th ultimo, between 3 and 7 p. m., there was a terrific storm in the vicinity of Jakwara station, 340 miles up the B. B. and C. I. Railway line. From the description of it, it appears to have been a sort of cyclone. It was accompanied by hail-stones as large as a man's hand. Large pepul trees were uprooted, and fell: also a number of babul and neem trees.

—*Christian Herald* (New York): "The Passion Play is to be produced on the stage of Booth's Theatre, New York, at an early date. The manager stated to a reporter that he intended to bring it out in his grandest style, and to employ 250 performers in the representation. The play is to be similar to the one acted in San Francisco some months ago, which was stopped by the authorities, who feared a breach of the peace would result from its continuance. It differs from the Ober-Ammergau play, in that the crucifixion scene is omitted. It is arranged in three preliminary tableaux, without dialogue, followed by five acts of one scene each. The first represents the death of St. John the Baptist, introducing the offering to King Herod of the head upon a charger. The Last Supper, the Garden of Gethsemane, and the arraignment before Pontius Pilate, are leading scenes. The final one is the Ascension.

"It is difficult to characterize this theatrical enterprise as it deserves. Play-writers have raked the gutters for subjects such as Zola's "Drink." They have gone to the divorce courts and haunts of vice for their plots; and they have found such subjects attract large audiences; they should have been satisfied, and have had the grace to leave the Gospel alone. Anything more horrible can scarcely be imagined than that men whose souls are in peril should hear of the plan of salvation God has revealed, and instead of accepting it, turn it into a dramatic representation as a money speculation. It is an indecent outrage which the law should prevent."

—The notorious Madame Rachel has recently died in Woking Prison, where she was undergoing the sentence of five years' penal servitude passed upon her in 1878, for obtaining money by false pretences.

—Damage to the extent of £10,000 has been done in Jamaica to the chapels and other mission property of the Baptist Missionary Society by the recent severe cyclone. Owing to the same cause the crops have been all destroyed and famine seems impending. The Wesleyans in Jamaica have also sustained heavy losses from the same cause.

—*Star in the East*: "The Presbyterian Church in England has a native of Lucknow, Mr. Aziz Ahmad, studying in connection with its college as a missionary student, and supporting himself by lecturing. We hope that more natives of India qualified by education and ability to benefit thereby, will be able to visit England and feel something of the religious influences of the country. Natives who go to England merely for a secular education, often seem able to see nothing but the irreligious features of English society."

—Same: The classes who just now enjoy an almost monopoly of the higher education cannot prevent the blessings of education from reaching the lower classes; but the spirit in which they regard the movement is unmistakeable. No *dheds* and *bhungis*, no *pariahs* of any sort must sit on the same form with themselves, or drink in knowledge in their company. The evil day when these low castes presume to share their privileges must at all events be put off as long as possible. The bitter antagonism displayed towards Christianity and Christian converts is also fed by the apprehension that these are factors that will play no mean part in the coming disintegration of Hindu society. But opposition is vain. The lower classes will have education, and we shall give it to them. Christianity will make no compromise with caste; and the time is drawing nearer every day when a new order of things will take the place of the existing social bondage. "If the Brahmans," to quote Mr. Sherring, "and the upper castes generally, determine at any cost to continue their reserve, and make no approaches towards the lower castes, notwithstanding their great improvement in intelligence and knowledge; if they insist on preserving fully and without abatement those social distinctions which were enforced in the dark ages, when nearly all Hindus except the Brahmans were sunk in ignorance and barbarism, it requires no prophet to foretell that a social rebellion, a caste convulsion is at hand. It is demonstrable, that just as the tyranny of a monarch must fall before the growing liberty of a people, so must caste fall before the increasing enlightenment and progressive civilization of the Hindus."

Friday, November 5.

—*Times of India*: A large meeting was held last evening at the Framjee Cowasjee Institute, under the presidency of the Hon. Rao Saheb V. N. Mandlik, to present an address of welcome to Mr. Lal Mohun Ghose, on his arrival from England. In reply to the address Mr. Ghose made a long speech, remarking that the demonstration was gratifying to him, inasmuch as it afforded an evidence that there was a growing feeling amongst the inhabitants of India that they were a nation with national duties to discharge and national privileges to retain. The great reproach brought against them by their political opponents was that they were only a handful of mischievous agitators, and that the great bulk of the Indian people, including the martial races, had no sympathy with their aspirations. He denied the truth of these assertions, remarking that the writers in the Anglo-Indian and English Press, who had penned the bitter articles against them, were open to conviction, and he trusted that the Press of the country would do its duty, and that every effort would be made to give the lie to these assertions. The first condition of the great national struggle in which they were engaged, was not only that they should be perfectly united amongst themselves, but that the English people, who were the arbiters of their destinies, should know that they were united. The English people had no desire to inflict injustice upon any portion of their fellow-subjects, and as soon as they were convinced that the grievances they brought forward were *bona fide* and real, he could not help thinking that the freest nation in the world would not be slow to respond to their appeal. Passing on to deal with some questions of Indian reform, Mr. Ghose, in some measure, apologised for the delay which had taken place in carrying out many reforms which the Liberals had coincided in when out of office, pointing out that the Government was surrounded by many difficulties, and asking his hearers to wait patiently. He thought that they had great cause for rejoicing in the change of administration in England, for he did not believe there ever had been an English Governmet more sincerely anxious to deal justly with every portion of Her Majesty's subjects in every quarter of the globe than that presided over by Mr. Gladstone. The speaker afterwards referred in detail to several questions of Indian reform, and concluded by urging the necessity of continued agitation in order to attain their end. The speech was listened to with attention by the audience, which consisted almost exclusively of natives.

—Same, Mazra, 4: The Viceroy's party started from camp at ten o'clock. The elephants beat round the hill to the west, when a tiger showed, but it was not hit. The party went further west for a second beat. At 4-30 a tiger came up where the Viceroy was posted in a tree. His Excellency fired from twenty to thirty yards and killed the tiger. A deer passed but was not fired at. A few minutes after a second tiger showed and the Viceroy wounded him badly. Captain Muir fired and grazed him. A third tiger was wounded, but is not yet found.

—The Count de Chambord has presented a petition to the Pope praying for the beatification (the preliminary degree of canonization) of Louis XVI., and Leo XIII. has referred it to the Congregation of the Rites,

—There is a great outcry against the swarm of immoral and corrupting publications in Paris, the founders of which apparently think a Republic synonymous with unrestrained debauchery; but the evil is still on the increase, and the Government, says the *Times'* correspondent, seems too busy in dispersing the religious orders to clear the streets of printed filth.

—Deaths last week, 386.

—A correspondent writes:—Affairs in Rumpa have nearly come to a settlement, as the troops serving there have been ordered to be withdrawn.

—The s.s. Hispania, bringing the Inskip party of evangelists sailed from Suez at 6 p.m. on Wednesday, and may be expected to arrive in Bombay about the 15th inst.

—Of 107,719 square miles in the Madras Presidency, 37,785 are classed as uncultivable, 25,433 are returned as cultivable, but are not cultivated, while 44,501 square miles are reported to be cultivated. From these figures, the *Madras Times* concludes, it is evident that more than half as much land as is at present under cultivation might be brought under cultivation.

—The *Rock*, speaking of Bishop Magee's inaugural at the Church Congress, says: "To the bishop's mind the differences between Ritualist and Evangelical disappear, in view of the deeper controversies as to the being of a God or the historical birth of Christianity itself. This is plausible, and we should be the last to deny that the essentials of all faith are at stake in our age. But we should like to know before we drop our arms and sink our differences with Ritualism in a crusade against the common enemy, whether ecclesiastical Christianity is not to some extent responsible for this lamentable state of unbelief. It is to a large extent in France and in this country that reaction against Ritualism as a phase of "priestcraft" generally developes in some form of Agnosticism. Had Bishop Magee entered more fully into the causes

which tend to foster unbelief we should have thought more of his appeal."

—Same: In a letter which we publish in this day's edition the writer seems unable to reconcile two discordant statements of Dr. Manning on the question of "Coercion." On the one hand Dr. Manning repudiates altogether the doctrine of coercion, as being calculated only to make hypocrites. On the other, he upholds the supreme authority of the Church, which he plainly tells us "has no cognizance of tolerance." In the one case he spoke for the benefit of the Protestant public, and on the other for his Roman Catholic adherents. No two statements could be more opposite. They are utterly irreconcileable. But that is of no consequence: the object is gained by throwing dust in Protestant eyes. A clergyman's wife died a few years ago at Rome, and in writing the epitaph for her tomb he quoted the text, "To her to live was Christ, and to die was gain," but it was struck out by the public censor on the ground that "it was not lawful to express the hope of immortality over the grave of a heretic." If any one will take the trouble to read the note in the Rhemish Testament on Rev. xvii. 6, "Drunk with the blood of the saints," he will find the following opinion expressed by the highest Romish Church authority as to Rome's notion of Christian charity: "Protestants foolishly expound this of Rome, for that there they put heretics to death, and allow of their death in other countries. But the blood of Protestants is not called the blood of saints, no more than that of thieves, murderers, and other malefactors, for the shedding of whose blood by the order of justice no commonwealth shall answer."

Selections.

JESUS OUR EXAMPLE.

In Glorifying God.

By Major D. W. Whittle.

(Concluded from our last.)

And now, last of all, Jesus glorified God in *making atonement for sin.* And here He is not our Example, for that suffering stands alone. No man can make atonement for sin. "Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me; in burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me), to do Thy will, O God" (Heb. x. 5-7). He glorified the Father when He hung on the cross fulfilling the law, "magnifying the law and making it honourable." The stroke of God's justice fell upon Him, the righteousness and holiness of God's justice was met in Him. The sinner must die. Jesus died, and so fulfilled the law. He glorified God in exhibiting God's love and providing a sacrifice for sin, making a provision for the pardon and acceptance of lost sinners.

Now, while we cannot follow His example in this work of atonement, we may glorify God by accepting that atonement. Are we ceasing from our own work, and accepting fully and entirely that one atonement made once for all for us—that atonement made to put away sin, to raise death souls, to deliver them from the power of Satan, and to make them children of God? "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool. For by one offering He hath perfected for ever them that are sanctified. Now where remission of these is, there is no more offering for sin" (Heb. x. 11-18). The offering for sins made once for all. That sacrifice is made for sin, and no further offering can be made. We can add nothing to it by our works, by our prayers, by our baptism, by our Church membership; blood alone can atone for sin, and that blood has been shed once for all. We have to glorify God by taking His testimony that by one offering Jesus hath perfected for ever them that are sanctified. So again in Eph. ii.: "But God, Who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together, in heavenly places in Christ Jesus: that in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." When you trust in the shed blood, and learn not to depend upon this or that good work which you may have done, when you rejoice in the riches of His grace, and take your place as a saved sinner, trusting in nothing in yourselves; then you are glorifying God.

What a marvellous triumph to His grace we shall be to all eternity! Over in New Jersey there dwelt an old coloured woman; she lived in a little miserable hovel, and on charity. A young student passing that way thought to puzzle her a bit; so he said, "Well Aunt Rue, here you are a pauper, living by the charity of the Government. Who do you think is going to take the like of you to Heaven?" She was not staggered a bit, but said, "Ah, you don't understand it. God is going to take me up there, that He may point me out to the angels, and say, "Do you see Aunt Rue? that is what My grace can do." So we may glorify God by resting on the finished work of His Son Jesus Christ. Thus in glorifying God we shall follow the example of Jesus, Who lived to glorify God.

Now we have gone over a few points this week as to the example of Christ in service, in prayer, in using the Word, in love for the brethren, in compassion to the lost, and now in glorifying God. May He give us grace to make an honest surrender to Him, a full consecration, and then, following the example of Christ, we shall glorify Him in all things. (*Word and Work*).

THE OUTLOOK IN SPAIN.

In his August *Quarterly Notes*, Pastor Fleidner, of Madrid, describes the condition of religious affairs in Spain. As will be seen from the following extract, the outlook is by no means promising. There is in all this a loud call for prayer and effort. "Man proposes, but God disposes":—

"The Government has ordered a draft to be made by the Minister of Justice for a new Penal Code. Till now the disturbance of public worship, scandal, slander of religion, &c., were included in one article; the new penal code, however, makes a great difference between offences against the religion of the State and those against that of the dissenters. It punishes with imprisonment of the middle and highest degree, and with hard labour of the lowest degree, the disturbance of the public worship of the Romish religion, inside or outside the church, by violence, interruption, or scandal; he who does the same at a dissenting act of worship, on the contrary, is only punished with the mildest form of imprisonment. This draft, however, has been withdrawn; public opinion says, in order to make it more unfavourable to the dissenters.

"In fact, the new scheme of the Penal Code, as it now stands in the State *Gazette*, is just as intolerant as the infamous Code of 1848. Under the title, "Crimes of infraction of the constitutional law in reference to public worship and religion"—which alone proves that every religious offence is to be regarded as a crime against the Spanish Constitution—the 134th article says: 'He who exercises ceremonies or public manifestations of worship which are not those of the Catholic, Apostolic, Romish religion shall be punished with imprisonment.' Let us compare this with the 129th article of the old Penal Code of 1848: 'He who celebrates public acts of worship which are not those of the Catholic, Apostolic, Romish religion will be punished with temporary banishment. It is evident that both laws declare the public worship of those confessing a different faith to be a crime. We have only now to await the moment when the Jesuits shall feel themselves strong enough in the country to see all the Protestant places of worship closed, and the hearers thrown into prison, for of course their worship is public.

"It is true that, ere it comes to this, another wintry storm may usher in a new springtime of freedom; but it is very interesting to see how the Spanish Government understands its promises of toleration to dissenters. The 11th article of the Constitution says: 'No one will be disturbed on account of his religious opinions, nor hindered in the exercise of his acts of worship, excepting in case respect for Christian morals be offended. At the same time no other public ceremonies or manifestations are allowed besides those of the religion of the State.' And from this paragraph—a very masterpiece in respect to elasticity—is deduced the punishment of an act of public worship if it be not that of the Jesuits.

"It is a dangerous path by which the counsellors of the King are leading him into the arms of the Catholic party, although it is said that the young prince, for his own part, is inclined to be very tolerant. The Spanish proverb says, 'The string that is too tightly drawn breaks at its weakest part.' If the young monarch himself does not soon take the initiative, and calm the tumultuous spirits in his kingdom by granting more liberty, the black chain of the Jesuits will not bind the throne to the country, but tear it down, with themselves, to ruin."—(*Christian.*)

THE PRESBYTERIAN COUNCIL

AT PHILANDELPHIA.

(From N. Y. Evangelist.)

This morning, Thursday, Sept. 23d, the Council was formally opened by a sermon by Dr. William M. Paxton of New York. A procession of delegates and ministers was formed in front of the Chambers Presbyterian church on Broad street, near the Academy of Music, where the sermon was to be delivered. Rev. Wm. P. Breed, D.D., the Vice-Chairman of the General Committee, with Dr. Paxton, led the procession—Samuel C. Perkins, Esq., acting as Marshal. Following them came committees, delegates from abroad and from home, and finally ministers not members of the Council. The body of the house was filled by delegates and ministers, while the platform was occupied by members of committees and by a large choir. The house was crowded to its utmost. It is estimated that there were nearly 5,000 people present.

Dr. Paxton opened the exercises with the Lord's Prayer, after which the hymn

"O come, let us, in songs to God,
Our cheerful voices raise,"

was sung by a choir, with whom the congregation joined. Dr. Paxton then read the 4th chapter of Ephesians, with a selection from Matt. viii. Principal Rainy of Edinburgh led in prayer, and the choir and the whole vast audience joined in singing a version of the 23d Psalm.

The text was Matt. viii. 11, in connection with the parallel passage in Luke, which combined would give "And I say unto you that many shall come from the east and the west, the north and the south, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven.'

The preacher first referred to the great faith exercised by the centurion, who evidently believed that the power of Christ extended to the control of nature and its forces. The extension of this faith over all the earth, (and as Bengel

suggests, following the very order of the points of the compass as here named,) was taught by Christ to His disciples. That was to be the dispersion, but here to-day we see a coming together. What means all this? These men come to tell us of progress and of victory, where the contest has been fairly joined. But the gathering has a deeper meaning. We assemble not only for affectionate friendship, but to deliberate. The work is a success, but the field is the world.

We do not gather in any exclusive spirit of denominationalism. We recognize other branches of the Christian Church; but still this is a Presbyterian Council.

With the record of the Church behind it, and with its prospects before we ask what is our duty? Our future is linked to our past, and our advance must be in the line of past success. We must define ourselves. What has been our mission in the past? What ought it to be in the future?

In the past, one leading characteristic of Presbyterianism has been loyalty to the Person of Jesus Christ. That is the centre from which our theology starts, and around which it revolves. Hence the question, Who is He? is back of all others, and the answer of a Church determines its character. No Church can ever have an effect in the conversion of this world but one which is thus loyal to the Person of Christ.

A second mark of our Church is its character as a witness-bearer. Christ said "Ye are my witnesses." This has been the stamp of Presbyterianism in all ages and countries, as it has been shown in Confessions and symbols, in persecutions and in martyrdoms.

A third chasacteristic of Presbyterianism is its catholicity. We are not Catholics, but we are catholic. "Christian is our name, and Presbyterian is our surname." The Presbyterian Church is catholic in its very constitution and in its spirit of charity.

A fourth characteristic is in the intimate connection between its polity and religious liberty. Presbyterianism has always been hated by infidels and tyrants. Civil and religious liberty are linked together.

Fifth, Presbyterianism is distinguished by its love for education, as shown at home, in the family, the school, the academy, and the college.

A sixth mark of Presbyterianism is its missionary character. On this the preacher had not time to enlarge.

If such be our record in the past, what is our mission in the future? The answer is plain—to stand in our lot, to repeat the same testimony, follow in the same line, and aim at the same eminent usefulness. We must cherish the spirit of missions, catching inspiration from the cross of Christ. True catholicity is not to be attained by corporate unity forced upon us by pressure from without; it must come from within, born within us by the indwelling Spirit of God ruling in our hearts.

The speaker closed with an affectinnate tribute to the late Dr. Adams.

The sermon, though over an hour long, held the vast audience to the close.

At the conclusion the Alliance was called to order and constituted by prayer offered by Dr. Paxton. The doxology was then sung, and the meeting adjourned to meet at 3. P. M. in Horticultural Hall.

MONDAY EVENING.—The meeting was called to order, and the devotional exercises conducted by Rev. Francis P. Douglass of Edinburgh. The singing, as usual, was led by a large choir. This is one of the pleasent features in the meetings: for the members of the choir fulfil their part well and with spirit. The audience was large, as usual, showing their appreciation of the rare advantages.

The first paper of the evening was by George C Hutton, D. D., of Paisley, on "Presbyterian Catholicity." Presbyterianism unchurches none who worship Jesus as Lord and Christ. In a former period it may have had to struggle for existence. But that worthy of the name is filled by a missionary spirit—Christianity in motion. The question to be now considered is, How can churches in contiguous mission fields best labor for the advancement of their common cause? The conditions under which the work has been carried on, were briefly outlined, and the advantages of the mission field over that at home for work without distraction, mentioned. The paper touched on the topic of advantage to be derived by missionaries from conferences among themselves. The matter of experience is of great importance. It is not visionary that there should be conbination upon modes of work among all missionaries. Such a thing would aid greatly in the extension of the work. The paper gave a number of suggestions of improvements that would bring unity of counsel and effort. These would have a reflex influence upon the Home churches, Such arrangements could not but be followed by good. It is further essential that there be unity of faith, and not mere union upon symbols. We are not to cast the girdle of organization around the mantle of miscellaneous Christianity. We are Presbyterians, and it is a living Presbyterianism, which is not inconsistent with other forms of polity, that we wish to send over the world.

The second paper on the same general subject was by Principal D. H. MacVicar, LL.D. of Montreal. He proposed to ask and answer, so far as possible, three questions. First. What is true catholicity, and what does its exercise demand? It is opposed to bigotry, but it does not require us to endorse all that is called "liberal" in this day. It may be asserted, however, that it does not require us to deny the existence of the "Holy Catholic Church." We are not to despise any Church, and to seek its downfall. But it does not require us to acknowledge all Churches as equally in accord with true principle. We are not required to abandon definite formulated doctrines or to desist from stating others. We need no advocates of uncertainty in theological opinion. It forbids forcible fusion of all Churches into one mass. No Church can lay claim to universality without using words of no meaning, or being guilty of the greatest arrogance. The future of Romanism is sure when it is admitted that many of its positions are not founded on Scripture. Presbyterianism, in its organization, excels Congregationalism, and so has better prospects of universality. It must be regulated by a true regard for the honor and headship of the Redeemer. The weakest part of a man's creed is that which he holds apart from the rest of Christendom, while the strongest is that which he holds in common. Second. On what specific grounds do Presbyterians hold and teach such catholicity? Calvinism does not oppose it. This sentiment is not a thing gotten up to show when we meet our brethren of other denominations. Our view of the work of the Holy Ghost leads to this catholicity. No succession can give any exclusive claim. Against such a thought, Presbyterians have appealed. The operations of the Spirit are not limited in any such way. Third. What practical course should we, as good Presbyterians, pursue to extend this catholicity? We should insist upon the main points of our polity, vindicating our system of Church courts. We should insist upon the equality of all members of our clergy. It is God, and God alone, who makes the ministers of the New Covenant. We should also give prominence to the fact that the purity of the Church and the rights of the people are secured by Presbyterianism. Finally, let us not hide our light, as to polity and doctrine, under a bushel. Let education be pushed. To do otherwise for fear of controversy, is base cowardice. We thrive not in a pietistic fog, but in the struggle of truth with error. If we are weakened by any sectional issues that make us anything but Biblical, let us sweep them away.

IN THE DESERT WITH GOD.

IN these days of hurry and bustle, we find ourselves face to face with a terrible danger; and it is this—*no time to be alone with God.* The world, in these last days, is running fast; we live in what is called "the age of progress"; and "You know we must keep pace with the times." So the world says. But this spirit of the world has not confined itself to the world. It is, alas, to be found among the saints of God. And what is the result? The result is—*no time* to be alone with God; and this is immediately followed by *no inclination* to be alone with God. And what next? Surely the question does not need an answer? *Can* there be any condition more deplorable than the condition of a child of God who has no inclination to be alone with his Father?

This "desert life," as we may call it, is of an importance that cannot be over-valued. And, as if with a trumpet, we would sound it in the ears of our brethren. Let us turn to the pages of God's own Book; for we can turn nowhere else if we are seeking light on this or any other subject. On scanning its precious pages, we find that the men of God—God's mighty men—were those who had been in "the school of God," as it has well been called; and his school was simply this: "*in the desert alone with Himself.*" It was *there* they got their teaching. Far removed from the din and bustle of the haunts of men—distant alike from human eye and ear—*there* they met alone with God; *there* they were equipped for the battle. And when the time came that they stood forth in public service for God, their faces were not ashamed—nay, they had faces as lions, they were bold and fearless, yea, and victorious for God; for the battle had been *won already* in the desert alone with Him.

Nowadays how many of God's dear children have picked up "the spirit of the age"; and how many Christians are pushed into service for God, or thrust themselves into it, who have had no "apprenticeship," no desert traininge they have taken a terrible "short cut" into th; front of the battle,—for that "short cut" has cut off entirely "*the school of God*"! How different from what meets our eye in the pages of our heavenly Father's Book. If it be an *Abraham* we look at, we find him sweetly communing with his God, far away yonder in the plains of Mamre, sitting in his tent door in the heat of the day (Gen. xviii. 1); while his worldly nephew is keeping pace with the spirit of the age in ungodly Sodom. If it be a *Joseph*, we find him at least two full years in God's school—although it were Egypt's dungeon—before he stepped out to teach her senators wisdom (Ps. cv. 22) and "save much people alive" (Gen. l. 20). If it be a *Moses*, we find him at God's school in the *back-side of the desert* (Ex. iii. 1); and then, but not till then, he appeared publicly as the deliverer of the people of God. If it be a *David*, the wilderness for him is the school of God. There h slays the lion and the bear (1 Sam. xvii, 34-36), when no human eye is near. He gets the victory *alone with God.* Fresh from God's school, he steps before the thousands of Israel; and while all Israel follows Saul, the people's man, "*trembling,*" there is one there who trembles not, and he is the one who has been at God's school *in the wilderness alone with Himself.* Surely little wonder, then, that the Lord wrought a great victory in Israel that day!

But why multiply instances from the Book of God? We might tell of an *Elijah*, a bold witness of God, who was longer alone with his God than standing in the place of public testimony; and who found the solitude of Chorith (1 Kings xvii. 3) and the quiet seclusion of Zarephath (1 Kings xvii. 9) a needed training ere he delivered the messages of God. We might tell of a *John the Baptist* who was in the *deserts* till the day of his showing unto Israel (Luke i. 80)—of the great Apostle *Paul*, whose journey to Arabia seemed to have been for no other purpose than to be at God's school in the desert (Gal. i. 17). But from the instances we

have already pointed out, nothing can be clearer than this: that if you and I are to be of any use to God here below—if we would glorify Him on the earth—we must have time to be alone with God. If we "can't get time," we must *take it*. Whoever or whatever is put off, God must not be put off. We must have time —*every* one of us, "gifted" or not "gifted"— we must have time to be alone with God.

It is in the closet that the "lions" and the "bears" must be slain. It is in the secret presence of God, with no one near but Him, that the spiritual Agags must be brought out and hewn in pieces before the Lord in Gilgal (1 Sam. xv. 33). Then, when we appear before our brethren or the world, we shall find ours to be the "strong confidence" which is the portion of all who have to do with God in secret. And the "Goliaths" shall be slain—no doubt of that. And *God's work shall be done*—no doubt of that either. We need not fear that God will not *use* us. It is only by being in God's school that He *can* use us; not, perhaps, in the dazzling way that the world and many Christians admire, but in *his own* way—in a way that shall most honour Him. But the Lord makes all these things clear to us while in the desert alone with Himself. It is only then we really do *God's* work, it is only then we do it in *God's* way, it is only then we do the very things *God* has fitted us for, and at the very time appointed of the Father. What secrets we get from the Lord in the wilderness with Himself! And if we care not for the secret of his presence, what cares He for all our boasted service? It is *ourselves* He wants; and it is only service flowing out of the joy of his presence that is worthy of the name. It is only such service that shall stand the fire of the judgment-seat, and bring "joy in the day of Christ that we have not run in vain, neither laboured in vain." May each one of us have an ever open ear to the Master's voice when he says to us, "*Come ye yourselves apart into a desert place*," remembering that though He were *the* Son of the Father, we find Him time after time departing "into a solitary place," and there praying, although in doing so He had to rise up "a great while before day." The faithful Witness Himself, as well as his faithful and trusted servants in every age, required a desert experience—a wilderness-teaching alone with God; and, beloved, *so do we*. (*Believer's Pathway.*)

THE GIFT WE NEED.

BY REV. THEODORE L. CUYLER.

The sole object of the late convocation of Christians at Northfield was to pray for a baptism of the Holy Spirit. Mr. Moody had this one great purpose in view both in the calling and the conduct of the meetings. We have had conventions for the discussion, and conventions to plan Christian work. This one was a convention for prayer alone, and for prayer directed towards a single point—viz: the gift of the Holy Ghost.

There was apostolic precedent for this wise and timely step. The first thing which the little band of bereaved disciples did after their Lord's ascension was to flock together to the endeared "upper room" and pray. They had the glorious promise that they should be "endued with power from on high." A prodigious campaign of witness-bearing and of work was before them; a fearful ordeal, too, of stripes, prisons, and martyrdoms. Only one process could prepare them; only one power could carry them through, and that was the power from on high. The moment that they received this baptism and were "filled with the Holy Ghost," the great battle began. Peter's weak arm was able at once to put a thousand to flight. The first day's discharge of Gospel-arrows ended in the conviction of three thousand souls and their capture for Christ.

Charles G. Finney pursued this method all through his most successful campaigns of preaching. He first endeavored to put away heart-sin, to throw off encumbering weights, and to empty himself of selfishness, cowardice, and unbelief. Then he asked God to fill his soul with Holy Ghost power. This was his ordination for preaching. His discourses which followed this preparatory process were "clothed with thunder."

What Finney did, we ministers need to do. Sabbath-school teachers need to do it at the opening of a new campaign of teaching and personal effort with their scholars. All our church officers and members need this above all things else. The old temptations present themselves again—to invent some novelty to attract attention, or to try some new device, or to send for some "revivalist" to come and raise the dead. Pastors looking the old discouragements in the eye, begin to think "Well, perhaps a *change* would do my people good and would relieve me. A new voice and a new face might win attention, and the novelty would wake the people up." If they do not go so far as to surrender their pulpits, they do surrender themselves to—sinful discouragement. Scores upon scores of pastors begin their Fall and Winter work with just this uneasy heart-ache.

All these brethren are right in feeling that there ought to be a *change*. But it is not a change of men, nor even a change of measures that is required, so much as it is a change of heart with both pastor and people. The real disease to be cured lies within. When a man has not appetite enough to enjoy his breakfast, or strength enough hardly to lift his feet when he goes off to his business, he suspects that something is wrong with him and there is a cause for his wretched weakness. So there is a cause for every spiritual weakness which makes our arms hang down and our hearts sink within us.

The cause in one case is conformity to the world; with another, neglect of prayer; with another, the indulgence of resentments; with another, secret sensualities; with another, a tampering with skeptical attacks on God's Word. The list of spiritual disorders might be extended; but the seat of them all is within. The cure must reach the seat of the disorder. And the cure must come from that divine Healer who cleansed lepers and restored paralytics and spoke a dead Lazarus to life. Instead of resorting to some pitiful human agency or experimenting with some novel devices, we must go straight back to God in brokenness of heart and contrition of soul. "Repent and be ye converted," is as pertinent a command to a weak, languishing backslider or a fruitless church as it is to an impenitent sinner.

The strength to restore, to re-invigorate, and to revive us all—both pastors and people—must come from heaven. The power needed is the *power from on high*. It can only come by a direct gift of the Holy Ghost. When the Spirit comes, conviction of sin comes, cleansing comes, freedom of speech and prayer comes, brotherly love comes, fervor comes to the pulpit, and zeal for the Lord's work comes to the pew, and new life comes to the whole church. Let us therefore cease to look around for help from some arm of flesh, and begin to look up. When we begin to lie flat on our faces before the Lord in self-abasement and honest prayer, then God will begin to "talk with us" as He did with Abraham. God will give as soon as we are anxious to receive. His most glorious gift is waiting for us; it is the indispensable gift of power from on high—the gift of the Holy Spirit.—*N. Y. Evangelist.*

Miscellany.

—*Free Church Record:*

We have heard of few more successful missionary enterprises in modern times than that which has been carried on by Mr. William Duncan among the Indians of Alaska. He began his work in 1858 among people who were sunk in the lowest state of superstition and vice. In 1862, taking only such as would conform to the strict rules adopted, he began his new settlement of Metlahkatlah, and now he has in it 1000 moral, intelligent Indians, 579 of whom have been baptized. Besides these adults, 410 children also have been baptized. And the good order, integrity, and morality of the whole 1000 gathered from the most degraded cannibal savages, show that such wrecks of humanity can be elevated and saved by the gospel, and what one earnest, consecrated man, with God's help, can accomplish.

—The Prospects of Hindu Caste: from an article by the late Mr. Sherring in the *Indian Ev. Review*:

Unquestionably, at the present time, the educated classes of Bengal, especially those persons who, having imbibed the true spirit of knowledge have been anxious faithfully to follow its leadings, are in a state of extraordinary mental excitement and restlessness. Englishmen looking on are very apt to suppose that much of this mental state of the Bengalee arises from, and indicates, presumptuousness and conceit. Hence he is commonly spoken against and misjudged, his faults are exaggerated, his motives are distorted, and the very efforts he is making to improve himself are held up to ridicule. Now all this is most unfair and reprehensible. Considering the entire revolution which he is undergoing, intellectually and socially, it would be a miracle if the Bengalee did not make many mistakes, and did not often place himself in a ludicrous position in the opinion of hyper-critical and fault-finding Englishmen. The whole circle of European learning has been suddenly opened out to him, he has been called upon to alter or abandon his former notions on many important topics in the wide range of human knowledge which he has studied, in the new aspects in which they have been presented to him with all the intensity of his most active mind; he has found himself transformed into another being utterly discontented with the stagnation of most of his fellow-country-men; and is it at all remarkable that many of his ideas should be crude, and that, for the most part, he should fail to master his situation, and that his situation should master him? All his short-comings are remediable. Knowledge, like strong food, is slow of digestion; but give it time, and the process will be accomplished. The Bengalee has a glorious future before him, a future in which, if I mistake not, he will shine conspicuously as the leader of public opinion and of intellectual and social progress among all the varied nationalities of the Indian Empire. When he attains to the full stature of himself, when his mind has become thoroughly matured, when he perceives the true bearings of the knowledge he has acquired, and in his person and life exhibits that advanced civilization, which he only now hears about, and reads about, but which has not yet, except to a very meagre extent, passed into his being, when he has thus been refined in the crucible of wisdom, and has become a genuine lover of virtue, and a sturdy champion of the truth, then he will occupy that exalted position in India, as a counsellor and guide to its teeming inhabitants, which his talents already indicate to be that which he ought to fill.

I have dwelt upon the character of the Bengalee in order to show that being at the head of the party of progress in India he has set an example of independent thought which it would be to the interest and honour of the other nationalities to follow. In Benares and other cities are many men of intelligence and education, who are capable of being leaders of their fellow-countrymen in the abandonment of superstitions and the adoption of new ideas and habits, conformable to the education they have received, and the enlightenment their minds have experienced. Like the Bengalees, of whom I have been speaking, they have knowledge, but strange to say, unlike them they have little or no conviction, no strength of character, no resolution, no clear perception, and no consciusness that increased knowledge implies increased re-

sponsibility. With all their weight of learning, the possession of which enables them to carry off University degrees and honors, they are perfectly content to mingle among the most superstitious and ignorant Hindus, to do as they do, to obey their foolish dictum as law, and to have no other aim in life than to conform to the most rigid usages of their ancestors. I would say to all such persons, that education is throwu away upon them, and that they continue to perform with apparent heartiness the most senseless and preposterous customs of the most degraded of their fellow-countrymen, customs which were originated in the infancy and imbecility of their race, they deserve, so long as they continue such abject cowards, to be ranked among that dishonoured class. Let them not misunderstand me, however, for I speak as their sincere friend, not as their enemy. Personally, as I know from long experience, many of them are estimable persons, worthy of all respect and admiration. But so far as their influence extends, as far as they undertake any practical measures for elevating either themselves or their fellow-countrymen in the scale of civilization, and for delivering them from the debasing prejudices and customs of former generations, am I not correct in designating them as mere ciphers, as ornamental and yet useless members of the great Hindu society in which they move and of which they form so important a part?

TELEGRAPHIC NEWS.

Constantinople, October 28th : A messenger from Riza Pasha, carrying the proclamation of the surrender of Dulcigno, has been assassinated.—It is reported that the Kurds have taken Urumiyeh, and that they are advancing against Tabreez.

Vienna, 28th : Baron Von Haymerle, Austrian Foreign Minister, has declared that Austria will not take any warlike action against Turkey.

London, 29th : The Report of Mr. Caird, as Indian Famine Commissioner, has been published. Accompanying it is a lengthy despatch from the Government of India, dated June 8.—The Government disagree with most of Mr. Caird's proposals, but approve of the extension of local control and responsibility and increased employment of the natives. Government admit the expense and harass of periodical revisions of the land revenue, and the necessity of the improvement of agriculture, also the abolition of export duties on rice to be very desirable.—Mr. Caird, replying on August 28, urges greater decentralization, and further remarks upon overpopulation, upon the tenure of land, and the state of agriculture, because the success or failure of British rule depends upon a thorough appreciation and adequate treatment of these matters.—A furious gale has swept over the Irish Channel and east coast of Ireland, causing great floods and loss of property. Many houses in Dublin have been unroofed.

St. Petersburg, 29th : Reports are generally current that the Czar is paralytic.

Cape Town, 29th : The Colonial troops have captured Lorathodi's stronghold. There is continued fighting in Basutoland. The Pondomese and Transkei have risen and murdered two magistrates.

Berlin, 30th : The Prussian Government has placed Hamburg in a minor state of siege in consequence of the action of the socialist democrats.

Constantinople, 30th : Dervis Pasha has been instructed by the Porte to arrest and deport all Albanians showing any obstinacy to his orders. Negotiations with the Porte have not been resumed.

Cape Town, 30th : According to later intelligence, the Pondomese killed only one magistrate; the other succeeded in escaping. The constabulary force has been increased by 2,000 men.

London, 31st : Mr. Charles Dickenson Field has been appointed Puisne Judge of the High Court, Calcutta.—An address was delivered yesterday by Lord Northbrook at the Birmingham Institute upon the subject of Indian administration, when he praised warmly the loyalty and enlightenment of many Native Princes, and eulogised the bravery of the troops. His Lordship also said that the dealings of the Indian Government with the Native Princes must be guided by treaty stipulations, and that we should show sympathy with the nobles and educated classes, associating them, as far as possible, in the administration of India. We should cherish and reward native officers and soldiers, and rule the people with patience, introducing changes cautiously. Further, we should govern India for the benefit of the natives, and above all, secure the maintenance of peace.

Constantinople, 31st : It is officially announced that Urumiyeh has been relieved by Persian troops. The announcement that it had been captured was premature. The Kurds are retreating.

London, November 1st : The Right Hon. Sir Robert Lush has been appointed a Lord Justice of Appeal.—Obituary :—Sir Thomas Bouch, Kt., C. E., Engineer-in-Chief of the Tay Bridge.

Constantinople, 1st : Riza Pasha has occupied Harkeni.—The ships conveying the Turkish troops and Dervish Pasha to Dulcigno are storm-bound off Corfu.

Cape Town, 1st : Official reports state that the condition of affairs is critical, as several tribes have joined the Basutos.

Berlin, 1st : The German Government has recommended a German advocate as counsel to the Turkish Minister of Foreign Affairs.

London, 2nd : Mr. Bertram Wodehouse Currie has been appointed to the seat in the Indian Council vacant by the death of Sir William Merewether.—Messrs. Healy and Walsh have been committed for trial on charges of intimidation.—The second part of the report of the Indian Famine Commission has been published. It exhaustively deals with the consideration of preventive measures for the protection of the country against famines.—The Commissioners recommend the immediate appointment of an officer to initiate a special department, the fundamental principles of its work being the dealing with agricultural statistics and famine administration, and whose duty it would be to bring to the notice of the Indian Government the several propositions contained in the report, in view of an early decision being come to upon them.

St. Petersburg, 2nd : Famine is threatened in Russia.

New York, 2nd : Mr. Garfield, the Republican candidate, has been elected for New York, thus securing the Presidential election.—General Garfield has been elected President of the United States.

London, 3rd : The indictment for conspiracy against the Irish Land Leaguers has been formally lodged.—The county of Cork has been gazetted and proclaimed as disturbed.

Constantinople, 3rd : The Porte is augmenting its forces in Thessaly and Epirus.

London, 4th : A farewell banquet was given to the Right Hon. W. P Adam, Governor-elect of Madras, at Cupar, yesterday. In a speech he made on the occasion, he advocated direct negotiations being entered into with Russia, to determine upon a line of demarcation in Central Asia beyond which she shall not interfere, and he condemned the policy of the late Government in its dealings with Afghanistan which, he said, if it had proved successful, would have brought neither moral nor material advantage to India.—Mr. Adam, in replying to a deputation that waited upon him at Edinburgh for the purpose of urging upon him the inadequacy of the provision for elementary education in India, said he admitted that it had been somewhat neglected in favour of higher education, but he warned them against appearing to proselytize and treating the religions of the country unequally. He also said that he was ignorant of the present state of education in Madras, and, therefore, he could not make any promise then, but he undertook to give attention to the subject.

PASSENGERS SAILED.

Per P. and O. Str. *Peshawar*, 30 :

For Southampton.—Major M Nicolson ; Capt Knox 62nd Regt ; Mr Jas Linney ; Mr and Mrs R Wilmott ; Mr Pallonjee Dadabhoy ; Mrs Goldie ; Mrs Place and infant ; Mr R W Jackson ; Mrs Gunter and 2 children, Mr H J Bilney ; and Mr R W Steid.

For Brindisi.—Lieut-Gen Sir F Roberts VC GCB RA ; Major-Genl John Ross ; Brig-Genl Baker ; Major J Hills VC CB RA ; Genl Macpherson ; Col de S Barrow ; Col H H Gough ; Lieut-Col Chapman ; Col Wemyss ; Lieut-Col A Fitzhugh ; Lieut-Col H Rowbaud ; Lieut-Col W Thompson ; Major G P Pretyman ; Major Kennedy ; Major R C Woodthorpe ; Capt Curzon Wyllie ; Capt Holdich RE ; Capt Hughes-Hallett ; Capt C F Call ; Lieut M C Cooke-Collis ; Dr W J Hastings ; Mrs J Cleghorn ; Mrs W C Chowne and child ; Mrs R M Edwards ; Mrs Brownlow and infant ; Mrs Walton and infant ; Mr A J Bedford ; Mr E Dobbs ; Mr Thos Wilson ; Mr G K Winter ; Mr H Tapp ; Mr E S E Childers ; Baboo D K Ghose ; and a gentleman.

For Alexandria.—Mr C Vincent.

For Aden.—Lieut E C Hill 62nd Regt.

Per P. and O. Str. *Manilla*, Nov. 1 :

For Marseilles.—Captain Maberly.

For Genoa.—Mr Birnie Brown, Mrs Brown, Mr H P Phillips, Mr Robert Nares, Captain F T Ebden, Mrs Ebden, one child, and two infants.

PASSENGERS ARRIVED.

Per Str. *Branksome Hall*, 29 :

From Liverpool.—Mr and Mrs Campbell Thomson, Mr and Mrs W Barry, Capt and Mrs Fenton, Mrs Hughe's family, Miss Ashburner, Mr and Mrs T Dewis Ingram and family, Mr Robert Gombertz, Miss Edith Neale, Mr H Gombertz, Major C L Walter, Mr and Mrs M Logan, Mrs Duncan, Capt C T Echalaz, Mr A T Whittle, Mr Anderson, Mr J Rowlinson, Master David Ellis, Master Thomas Ellis, Mr Phillips, and Mr F T Atkinson.

Per P. and O. Str. *Bokara*, 1 :

From Southampton.—Mr LeCien and son, 2 Misses LeCien, Rev and Mrs Gordon and infant, Mr and Mrs Rynes and child, Mrs A Huson, infant, and ayah, Rev A and Mrs Ramsay, infant, and ayah, Mrs Patterson's infant and European female servant, Mrs Ramsay, Mrs Winter and infant, child, and nurse, Mrs Bagshawe, Mrs Crosthwaite, infant, and nurse, Col and Mrs Leggatt, infant, and nurse, Mr and Mrs Sullivan, Mrs Parbrick, Revd and Miss Johnston Col and Mrs Chester, Mrs Hannant, Mrs Jennings, Lieut-Co, J C Russell, Mrs M Tootill and child, Mrs Facer and infant Condr C J Bartler, Mrs Dobbin, infant, and 2 children Sir J Ferguson's Groom, Mrs Alexander, Surgn and Mrs Kay, Mr and Mrs Dunnett and infant, Misses Vanrenen, Clarke, Belfour, Burton, Holdsworth, K Holdsworth, Sullivan, Middleton, Clarke, Messers F H Holloway, C E Frost, A C Maitland, H G J Siddons, T Alexander, G P Spooner, R D Ardaseer, A Hurston, T E Guylee, Hildebrand, Murrell, T Bolton, C Hampton, and J G Finch.

From Venice.—Miss Foresterman, Mr and Miss Spankie, Depy Surg Genl Gibbons, Mrs Murray, 2 Misses Murray, Miss Saunders, Col Hancock, Mr and Mrs Patterson, Mr and Mrs LeCien, Mrs King Miss Nicol, Dr King, Mayat Ali Khan and servant, Revd G Warlow, Messrs J Waston, G Toynbee, H F Evans, Russell, Smith, F A H Elliott, and R F Saunder.

From Brindisi.—Depy Surg Gen Colon Smith, Mrs Barton, Mr and Mrs W F Church, Mrs S C Mackenzie, Mr and Mrs Boys, Mrs Spedding, Miss Batho, Rev J Stephenson, Mrs Ollivant and child, Dr Beranji Naorosjee, Mrs Morris and 3 children, Miss Clement, Surgeon Major Knapp, Messers L E Griffiths, J P Thomas, J Thomas, D Fuchs, Cohn, H L Dampier, G Ewing, Dick, F D Godman and friend, H S Reid, Cassells, W D Bruce, J Elliott, Hawey, Kinnaird, Tucker, E J King Ford, Diefenbach, W Fuchs, Nowrojee Pestonjee Henry Brittain, Ruttonjee Bomanjee, Paul Pankow, P A Johnson, M A Fernandes, W J d' Almeida, Jas F Burrows, H B Burrows, and Taylor.

From Suez.—Mr G Bertrand, and Mrs Rogers and child.

Domestic Occurrences

BIRTH.

BEYTS—November 2nd, at Surat, the wife of N. B. Beyts, Esq., Superintendent Revenue Survey Guzerat, of a son.

MARRIAGES.

BAILEY—FOSTER—October 28th, at the Methodist Church, Poona, Henry Bailey, Esq., Retired Superintendent, Bombay, Police, to May, widow of the late E. Foster, Esq., P. W. D.

HENMAN—BLODWELL—November 2nd, at St. Thomas' Cathedral, Bombay, Percy James Henman, to Grace Spooner Blodwell.

VINING—BLODWELL—November 2nd, at St. Thomas' Cathedral, Bombay, Fred. William James Vining, of Bombay, to Kate Williams Blodwell.

ROUGHTON—BELFOUR—Nov. 3rd, at St. Thomas' Cathedral, Bombay, by the Rev. F. L. Sharpin, George Woodford Roughton, Esq., of Bombay, Solicitor, to Miss Christobel Edith Belfour.

BARNES—COLLETT—At Bombay, by the Rev. R. Jeffrey, William Gerard Barnes, son of Thomas Barnes, Wickham, Bucks, to Antoinette Roberta, fifth daughter of the late A. B. Collett, Bombay.

DEATHS.

THOMPSON—Oct. 14th, at Belgaum, Frederick Thompson, Accountant, P. W. D., aged 36 years and 11 months.

BURLEY—Oct. 30th at Harda, Elizabeth the wife of Geo. Burley, Driver, G. I. P. Ry., aged 43 years, deeply regretted.

WYCKOFF—October 30th, at the American Mission House, Royapooram, Henrietta Chandler, daughter of Rev. J. H. and Emmeline Wyckoff, of the Arcot Mission, aged 1 year and 9 months.

ANDERSON—Nov. 3rd, at Poona, Constance Louisa, the beloved wife of Lieut. Col. C. J. Anderson, 1st Bombay Lancers.

"BOMBAY GUARDIAN."

Subscriptions received from 30th October to 6th November 1880.

Frank Pearcey, 31st Dec. 1880, Rs. 2-5-6; J. Thomson, 31st December 1880, Rs. 10-15-6; A. Desouza, 15th August 1881, Rs. 7-10; G. C. Young, 31st January 1881, Rs. 1-14-6.

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Khamgaon...	Arl.	11-45	6- 0	Jalamb	Arl.	10- 0	4- 0

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General Traffic Manager.

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